THE HAPPINESSE Of those who Sleep in Jesus,

OR,

The Benefit that comes to the dead bodies of the Saints even while they are in the Grave, Sleeping in Jesus.

Delivered in a

SERMON

Preached at the Funeral of that Pious and Religious Lady, the

Lady ANNE WALLER,

At the New Church in *Westminst.* Oct. 31, 1661.

Together with the

Testimony then given unto her.

By *Edm. Calamy*, B. D. and Pastor of *Aldermanbury*.

Rev. 14. 11. *And I heard a Voyce from heaven, saying unto me, Write, blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their Labours; and their Works do follow them.*

John 11. 11. *Our Friend Lazarus sleepeth, but I go that I may awake him out of Sleep.* Upon which words St. Austin saith,

Domino dormiebat qui eum tantâ facilitate excitavit de Sepulchro, quanta tu excitas dormientem de Lecto, hominibus autem mortuus erat, qui eum suscitare non poterant.

1. Thes. 4. 16. *The Dead in Christ shall rise first.*

London, Printed by *J. H.* for *Nathanael Webb*, at the Royal Oak in St. *Pauls* Church-Yard, near the little North-Door, 1662.


Royall Oake

To the

RIGHT WORSHIPFUL,

Sr WILLIAM WALLER.

Sir,

IT hath pleased the *wise God*, & your *heavenly Father*, to exercise you with *variety* of sad Providences, & to *train* you up for *himself* and his *Kingdom*, by many Troubles and Afflictions. It hath alwaies been his Method to prepare his Children by *light and momentany crosses*, for a *far more exceeding and eternal weight of Glory*, and by *imbittering* the pleasures of this world, to sweeten the delights of a better.

This, *Sir*, hath been *your Portion*, And I doubt not but you have *learned*, and are instructed *by God* in *whatsoever state you are, therewith to be contented*, and are made able to say with *David*, *It is good for you that you have been afflicted.*

This last Trial was one of the sorest that ever yet betided you, being the loss of so *Precious a Lady*, so *suitable a Wife*, full of so much Goodness and Prudence. But when you consider, that your *Losse* is her *Gain*, that she is taken away from *the evil to come*, that she is not lost, but gone before to her *Father*, and your *Father*, to her *God*, and your *God*; that her Soul is at rest in *Abrahams* bosom, and her body, even while in the grave, asleep in Iesus, and who it is that hath taken her from you; this doth much allay the immoderateness of your sorrow, & enables you to say with holy *Job*, *The Lord giveth, and the Lord taketh, blessed be the Name of the Lord*; and with holy *David*, *I was dumb, I opened not my mouth, because thou didst it.*

Job 1.21.

Psal.39.8.

There are three great Truthes, which if well digested, will prove heart-quieting, and compose the Spirits of Gods people, and make them calm and satisfied in the worst of daies and dangers.

1. That all the *Providences of God*, though never so *dark* and *mysterious*, and *seemingly contrary* to his *Promises*, shall all of them at last concur to the fulfilling of his *Promises*;

For

For *we know that all things shall work together for good to those who love God.*

2. That *sanctified Afflictions are great blessings*, and that *Correction*, when joyned with *Instruction*, is a certain Character of *Election*. That God had one *Son* without *sin*, but no *Son* without *Sorrow*; That Afflictions are *Divine Touchstones*, to try the truth and strength of our Graces, *Divine Furnaces*, to purge out the Drosse of our sins; *Divine Files* to pare off our spiritual Rust, and *Divine framing Houses*, to dress us, and make us fit for Heaven.

3. That *Iesus Christ* hath altered the *Nature of Death*, and made it a *Gate* to everlasting Life. That Christ hath *sanctified*, *sweetned*, *purchased*, *conquered*, and *disarmed* Death, so as it is now become the best *Friend* we have next to *Iesus Christ*. For we shall never be free from sin, nor *perfected* in Grace, nor see God *Face to Face*, till we die.

This last grand Truth is made out fully in the ensuing Sermon, wherein also is shewed the Benefit that the *Bodies* of the Saints obtain while in the Grave, by sleeping in Iesus. Many Sermons tell us the Advantage that the

Soul reaps by death, but this will discover what our *vile Bodies* gain even while they are *rotting* in the Grave.

Sir, It was your desire it should be made publick, and out of pure obedience so it now is. For there is nothing in it that is elaborate, and more then ordinary, or that renders it worthy the perusal of a judicious Eye. But the Testimony given of your *Noble Lady*, as it is true, so (I conceive) it is worth reading and imitating, and may well be called a *Looking-Glasse for Ladies* to dress themselves by every Morning. It will teach them to make *Religion* their Business, and to spend more time in decking their Souls with Grace, then their Bodies with vain Attire, that a *Neck-lace* of Graces, is more worth then a *Neck-lace* of Pearles.

Paula, Marcella, Eustochium, &c.

St. *Hierom* writes much in commendation of many *Holy and Religious* Ladies, living & dying in his dayes, and proposeth them as Patterns to others for their Imitation. In like manner, I thought meet to propound the example of your most *Excellent Lady*, which if well followed in those things wherein she was praise-worthy, will without doubt bring us to everlasting Happiness. The

The Lord give a Blessing to what is said in the following Discourse, and make up to you in *himself*, what you have lost in the want of your *Dear Consort*, and be your *Comforter* and *Counsellour* in all Conditions.

So Prayeth,

Your Servant in the

Work of the Lord,

Edm. Calamy.

The

THE HAPPINESSE of those who Sleep in Jesus,

OR, The Benefit that comes to the dead Bodies of the Saints, even while they lie in the Grave, Sleeping in JESUS.

1 Thess. 4. 14.

—*Even so them also which sleep in Jesus, will God bring with him.*

IN the former Verse, the Apostle perswades the *Thessalonians* not to mourn immoderately for the Saints Departed. He doth not forbid them to *mourn*, but not to *mourn without measure*. *Religion doth not abolish natural Affections, but only moderate them.* Grace doth not *destroy*, but *rectifie* Nature; it depr[illegible] not of *sense*, but teacheth the right use of *Senses*. And he b[illegible] divers Arguments to diswade us from immoderate M[illegible]ing.

Because this would bewray our Ignorance of the blessed

estate of Gods Children after this Life. This is set down, *v.* 13. *But I would not have you to be ignorant, Brethren, concerning them which are asleep.*

2. This is to act as hopeless Heathens, not as Christians. This is put down in the same Verse, —— *That ye sorrow not even as others, that have no hope.* Though Heathens who have no hope of a better Life after this, do mourn immeasurably, yet this doth not become Christians, who have hope in death, and who believe the Life Everlasting.

3. Because the death of a Saint is not an utter Extinction, and abolition of the man, but only *a quiet and comfortable sleep.* *Verse* 13, 14.

4. Because they are so far from being abolished, and utterly extinct, that they are *asleep in Jesus.* They are, even while they are in their Graves, at rest in the Arms of Jesus. The Greek is, τοὺς κοιμωμένους διὰ τοῦ Ἰησοῦ, they that sleep by Jesus. But as *Grotius* observes, διὰ is put for ἐν, so it is taken, *Rom.* 4. 11. 1 *Tim.* 5. 14. And so it is expressely said, *v.* 16. of this Chapter, οἱ νεκροὶ ἐν Χριστῷ, *the dead in Christ.* And also, 1 *Cor.* 15. 18. οἱ κοιμηθέντες ἐν Χριστῷ, *They that sleep in Christ.*

5. Because at the great day of Judgment, they shall be raised from out of their Graves, and raised to the resurrection of Life, and raised by the power of God, and by vertue of their Union with Christ, *v.* 14. *For if we believe that Jesus died, and rose again, even so, them also which sleep in Jesus, God will bring with him.* Even so, That is, as Christ died, and rose again, so shall all that are dead in Christ, rise again, by vertue of their *Membership with Christ* (For if the Head be alive, the Members must live also) and *by the Power of God.* The same God that raised Christ from the dead, will raise all that are united to him, and bring them with him at the dreadful day of Judgment.

6. Because Christ will carry all his Saints whom he shall raise, up into Heaven with him, where they shall be for *ever with the Lord*, in perfect Happiness.

The Text that I have chosen contains three of these Arguments, which I shall sum up in these three Doctrinal Conclusions.

Doct. 1. *That the death of a Saint is nothing else but a quiet, comfortable, and blessed sleep.*

Doct. 2.

Doct. 2. *That the bodies of the Saints, even while they are in their graves, are asleep in Jesus.*

Doct. 3. *That Jesus Christ will raise the dead bodies of the Saints, and joyn their souls to them, and bring them with him to judgment, and then carry them into heaven, where they shall be ever with the Lord.*

Doctrine 1.

That the death of a Child of God is nothing else but a quiet, comfortable, and happy sleep.

For the understanding of this I shall answer to three Questions.

Quest. 1. What part of a Child of God is it that sleepeth when he dieth?

Ans. There are some who say, That the soul sleepeth as well as the body, and that when a man dies both Body and Soul lye asleep till the Resurrection. And this they prove from the example of *Stephen*, because it is said of him, *That he fell asleep.* But still the question is, What part of *Stephen* fell asleep? Not his *Soul*: For he commends that into the hands of Christ; *Lord Jesus receive my Spirit.* And he *saw the heavens opened, and the Son of Man standing on the right hand of God* ready to receive his Soul immediatly. It was the *Body* of *Stephen* fell asleep, but his *Soul* was presently received by the Lord Jesus into heaven. When a man dies, *his body returns to dust from whence it came, but the soul returns to God who gave it, either to be judged to everlasting happiness, or everlasting misery.* Indeed, In one sence the soul may be said at death to fall asleep, that is, It is *at rest in Abrahams bosome*: But it is not asleep in the *Anabaptistical* and *Socinian* sence, so as to lie in a dead *Apoplexy* or *Lethargy*, neither capable of *joy* or *sorrow*, of *happiness* or *misery* till the Resurrection. This is a most *uncomfortable* and *unscriptural* opinion.

Act. 7 57

Eccl. 12. 7

When St. *Paul* desires to be *dissolved and to be with Christ*, he doth not desire to lye asleep till the Resurrection, and neither to see, know, or enjoy Christ, but to be made happy with him, and by him.

When Christ promised to the penitent Thief, That *that day he should be with him in Paradise*; his meaning was, That he should enjoy unspeakable pleasures with him. Thence the Jews write upon the graves of their dead friends, *Let their souls be*

Animæ eorum sint colligatæ in horto Edenis. Amen, Amen, Amen, Selah.

gathered in the Garden of Eden, Amen, Amen, Amen, Selah.

The Souls under the Altar, of them that were slain for the Word of God, and for the Testimony which they held, are not in a dull Lethargy without sence or understanding, but *cry with a loud voice, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth*, &c.

Rev. 6. 9, 10.

The *Souls of just men made perfect in heaven* are not asleep, but enjoy Cœlestial felicity. And the soul of *Lazarus* was immediately upon his death received into *Abrahams bosome*, and filled full of consolation.

Heb. 12. 23

Polycarpe, that ancient and stout Champion of Jesus Christ, when he was at the Stake, amongst many other excellent words which he uttered, this was one, That *his soul should that very day be represented before God in heaven.*

Euseb. lib. 5 cap. 11

The truth is, This opinion of the *Soul-sleepers* is as pernicious as the opinion of those who say, That the Soul *dies* with the Body, and riseth with the Body. For this sleep must be either *Natural*, or *Metaphorical*; Of the first the Soul is not capable, and the second is nothing else but Death it self. Therefore *Calvin*, in his Book written on purpose against these *Hypnologists*, saith excellently, They that say, that the *soul lives when out of the body, and yet deprive it of all sense and understanding, do feign to themselves a Soul which hath nothing of a Soul in it, and divorce the Soul it self from it self: For the nature of the Soul, without which it cannot any way consist, is to have motion, sence, and understanding.* And as *Tertullian* saith, *That Sence is the very soul of the Soul.* So much in answer to the first question.

The Book is called, *Psychopannychia.* *Qui animam vivere fatentur, illamque omni sensu spoliant, prorsus animam fingunt quæ nihil animæ habeat aut animam ipsam a seipsa avellunt; cum cujus natura, sine qua consistere ullo modo nequit, sit moveri, sentire vigere intelligere: atque (ut ait Tertullianus) anima anima sensus sit.*

Quest. 2. Is not the death of a wicked man called a sleep as well as the death of a Saint?

Answ. This cannot be denied. It is said of *Baasha*, *Omri*, and *Jeroboam*, who were three wicked Kings, that they *slept with their Fathers.* But then I answer:

1. That this is but very seldome used.

2. That the death of an ungodly man, though it be a sleep, yet it is not a *quiet*, and *comfortable*, but a *disquietting* and *terrifying* sleep. As *Nebuchadnezzar* was much troubled in his sleep, and, as many sick men have very unquiet sleeps, so as they are more sick when they awake than before they slept, so is it with a wicked man. *Both good and bad* (saith St. *Austin*) *sleep at death*;

But

But it fares with them as with those who dream in their sleeps: Some dream of things delightful, and are comforted: Some of terrifying things, insomuch as when they awake they are afraid to sleep again, lest their terrifying dreams should return. So (saith he) every man sleeps at death according to the condition of the life he hath led, and accordingly riseth and is judged. The *Souls of good and bad at death have different receptacles; The good have joy and happiness: The wicked, misery and torment.* The Soul of the wicked goeth immediately to Hell, where it hath little list to sleep, and his body lieth asleep in the grave. But how? Even as a *Malefactor* that sleeps in Prison the night before he is executed, but when he awakes he is hurried and dragged to execution. So the wicked man falls asleep at death, but when he *awakes*, he *awakes* to everlasting damnation. But a *Child of God*, when he sleeps the sleep of death, he sleeps in the *arms of his Eldest Brother*, and when he *awakes*, he *awakes* unto everlasting happiness.

Dormit omnis mortuus, & bonus, & malus, sed quomodo interest in ipsis qui quotidie dormiunt, & exurgunt, quid quisque videat in somnis, alii sentiunt læta somnia, alii torquentia, ita ut evigilans dormire timeat, ne ad ipsa iterum redeat: sic unusquisque hominum cum causa sua dormit, & cum causa sua surgit; & interest qualis quisque custodia recipiatur ad judicium post ista recipiendus, &c.

Habent animæ fidelium anima cum de seculo exierint, diversas receptiones suas habent gaudium boni, & malis tormenta. Tract. 49. in Joan.

Quest. 3. In what particulars may the death of a Child of God be compared to sleep?

Answ. I have already in a Sermon printed (without my knowledge) given thirteen resemblances between *death* and *sleep*, and therefore must of necessity here omit them lest I should seem *actum agere*. At the present I shall only mention these two.

1. The death of a Child of God is called a sleep, *because he is thereby layed to rest*. The Scripture calls their *graves*, their *beds of rest*. And the Apostle tells us, *That they which dye in the Lord rest from all their labours*. They are at rest from all *corporal* and *spiritual* evills.

First, From all *corporal evills*.

1. From all sicknesses, diseases, pains, and all other bodily infirmities. Death is that great *Physitian* which will cure Gods people of all diseases at once, and for ever. Thus the blind and lame man said one to the other at the Stake: *Bishop Bonner will cure thee and me this day.* Isa. 57. 2. Rev. 14. 13.

2. From all worldly griefe and sorrow. For at death *all tears shall be wiped from their eyes, and there shall be no more sorrow*, Rev. 21. 4.

3. From all laborious and painful employments; *Martha* shall have no more need to complain of *Mary*, nor shall the

Prophets

Prophets of God waste their bodies by preaching. *Ipsa cessabunt miseriscordia opera ubi nullus erit indigentia, nulla miseria.*

4. From all the wrongs, injuries, and persecutions of the wicked world. In this life they are mocked, scoffed, and persecuted, but when death comes, they are like a man above in the upper Region, where no winds nor storms can come.

5. From the evils to come upon the wicked world. Thus St. *Austin* was layed to rest immediately before *Hippo* was taken by the *Vandals*. *Luther*, before the Wars brake out in *Germany*, and *Paraus* before *Heidelburgh* was sack'd by the *Spaniards*.

Secondly, From all spiritual evils.

1. From the hart of the Devil and his temptations. Death puts them above his reach, so as he shall not be able to hurle one fiery dart any longer at them.

2. From evil company, and evil examples. In this life the Wheat are mingled with Chaff and Tares, and cannot but hear the name of the *Great God* blasphemed and dishonoured, which is a great vexation to them, as it was to *Lot in Sodom*. But at death they shall be separated from all chaff and tares, and shall never hear God dishonoured any more.

2 Pet. 2. 7, 8

3. From Divine desertions. In this life God many times withdraweth the light of his countenance from his sinning Children, which is more terrible to them than death it self: For if his *loving kindness is better than life*, then his frowns are worse than death. But after death the light of Gods countenance shall shine perpetually upon them, and never admit either of a *cloud*, or *Eclipse*.

Psal. 63. 3

4. From the very being and existence of sin. The *death of the body* frees them perfectly from the *body of death*. Death drieth up the bloody issue of sin, root and branch. As sin at first begat and brought forth death, so death at last destroyes sin, as the *worm* kills the *tree* that bred it. Therefore St. *Austin* saith, *Plus restituitur quam amittitur.* More is restored to a Child of God than he lost in *Adam*: For *Adam* had *only a power not to sin*, but he by death hath an *impossibility of sinning*. Sin was *Obstetrix mortis*, a Midwife to bring death into the World, and death is *Sepulchrum peccati*, a Sepulchre to bury sin in. Insomuch as death is now become not so much the death of the *man*, as of *his sin and misery*.

Peccatum peperit mortem, & filia devoravit matrem.

Homo non moritur sed peccatum moritur & miseria.

Hence

Hence it is that our burying places are called by the Greeks *Dormitoria*, or *sleeping places*, and by the Hebrews, *The houses of the living*. Κοιμητήρια.

2. The death of a Child of God is called a sleep, *propter spem resurrectionis*; To insinuate unto us the assurance of a Resurrection. Thus Christ saith of *Lazarus*, *Our friend Lazarus sleepeth, but I go that I may wake him out of sleep*. Death is nothing else (saith St. *Chrysostome*) but a *temporary sleep*. Sleep is a *short death*, and death a *longer sleep*. As he that goeth to sleep, sleeps but for a certain time, and awakes in the morning out of sleep: So he that sleeps the sleep of death, when the Trump of God shall sound shall awake, arise out of his grave as out of his bed in the morning of the Resurrection. St. *Austin* saith, *That the Scripture saith of those that are dead, that they are but asleep, because of the certain hope of a Resurrection, by which they shall speedily be awakened from the sleep of death, and rise out of their Sepulchres as out of their beds*. Hence it hath formerly been, and still is a godly custom amongst Christians when any of their religious friends die, to say of them, They are not dead, but *Obdormiunt in Domino*, They are asleep in the Lord. And this they do for the comfort of their Relations, and to create in them a contempt of this present life, and a sure and certain hope of a Resurrection unto life everlasting. Joh. 11. 11. *Mors non est mors, sed somnus & dormitio temporaria*, Homil. 22. ad populum Antiochenum. *Somnus est mors quædam brevior, mors vero somnus longior.* —*Consanguineus lethi sopor, Scriptura eos qui mortui sunt, vocat dormientes ob spem Resurrectionis, qua celerime evigilabunt ex somno mortis, & ex lecto, id est, ex sepulchro.* Serm. 32. de Verbis Apostoli. Tom 10.

Before I make use of this, I shall speak something to the second Doctrine.

Doctrine 2.

That the bodies of the Saints, even while they are in their graves, are asleep in Jesus. They thus sleep in Jesus.

This is a very excellent and singularly comfortable expression, worthy to be seriously weighed and considered. For the understanding of it I will shew,

First, What it is to *sleep in Jesus*.

Secondly, What glorious benefits and advantages come to the bodies of the Saints by this priviledge.

1. What it is to *sleep in Jesus*. This expression signifieth two things.

1. That a true Saint dieth a Member of *Christ*, united to him by a lively faith. He is one that abideth in the Faith till the last gasp, and (as the Apostle saith) *dieth in the Lord*; that Rev. 14. 13. ἀποθνήσκοντες ἐν κυρίῳ.

is,

is, engrafted into the *Lord Jesus Christ*.

2. That he doth not only *die* in Christ, but *continueth* a member of *Christ*, and united to him even while he is in the grave. For this Text speaks of all Saints departed from the beginning of the World —— *So also they that sleep in Jesus*; that is, They that are now in their graves, and are there asleep in Jesus. The like phrase is used, 1 *Cor.* 15. 18. *Then they also which are fallen asleep in Christ are perished.* The *Apostle* speaks of such who had been long in their graves, and yet all that while were asleep in Christ. The bodies of the Saints in the grave, though turned to dust, are yet notwithstanding united to Christ, and Members of his Body; and though separated from their *Souls*, yet are not separated from *Christ*; Even as the Body of *Christ*, while in the grave, was even then united to his *Divine Person*. Though soul and body were separated one from the other, yet neither of them were separated from the *Divine Person*. So the *Body* of a man in *Christ*, though separated by death from his *Soul*, yet it is not separated from *Christ*. Though it say to *Corruption*, *Thou art my Father*, and to the *Worms*, *Thou art my Mother, and my Sister*, yet it may say also to *Christ*, Thou art my *Brother*, and to *God*, Thou art my *Father*. And therefore the Saints, even while they are in their graves, are said to be *Christs*. 1 *Cor.* 15. 23. —— *Afterwards they that are Christs at his coming*. And are said to be *dead in Christ*, 1 *Thes.* 4. 16. Not only to *die* in Christ, but to be *dead* in Christ; that is, to continue in *Christ* even while dead. And that they do so, appears further by these two Reasons.

Reas. 1. Because the Union between Christ and a true Christian is *spiritual* and *everlasting*.

1. It is *spiritual*, and therefore needs no vicinity of place to preserve it. A Husband and Wife, a Father and his Child are really united together, though a thousand miles distant.

2. It is *everlasting*, Hos. 2. 19. *I will betroth thee unto me for ever*, &c. Herein it exceeds the Union between a Man and his Wife, which is only till death them do part. But the Union between *Christ* and a true *Christian* is not separated by death: Once in *Christ*, ever in *Christ*. Joh. 8. 35.

1 Co. 3. 21, 22, 23. *Reas.* 2. Because Death is *Christs purchase*, and part of the *Saints Inheritance*. The Apostle tells the *Corinthians*, *All things are*

are yours, whether Paul, or Apollo, &c. *or life or death*, &c. and *ye are Christs*, &c. These words teach us these two lessons:

1. That *Death* is part of the Saints *Magna Charta* as well as *Life*. Death is the Believers *rich Portion*, and *peculiar priviledge*.

2. That Christ hath purchased *death* for his children, as properly as *life*. He hath made over death for their *joynture*, and *rich portion*, as much as *Paul*, *Apollo*, or *Cephas*, nay, as much as *heaven* it self. *Christ* hath altered the nature of death, insomuch as that now it is become our best friend next to *Jesus Christ*: For we shall never be rid of sin, nor perfected in grace, nor see God face to face till we dye. It is become a *gate* to heaven, an *outlet* to all misery, and an *inlet* to everlasting happiness. Now then if Death be *Christs purchase*, and a part of the *Saints Joynture*, without doubt, it doth not separate us from *Christ*, for then it would be but an ill purchase, and joynture, obtained not for our good, but our great hurt, contrary to the express words of the Apostle, and also contrary to *Rom.*8.28. *All things work together for the good of those that love God. Et mors precipue*, and especially Death, as St. *Austin* saith.

The second thing propounded, is, To shew what those glorious benefits and advantages are, which the bodies of the Saints enjoy while they are in their graves asleep in Jesus.

For answer to this, you must know, That as soon as ever the soul departs out of the body, the body presently loseth all its beauty and comliness, and becomes a rotten and stinking carkass; It goeth down to the house of rottenness, to the dungeon of darkness, and is layed in the cold earth, dust to dust, ashes to ashes. And yet even then it hath a six-fold benefit, by being asleep in Jesus.

1. Though the body be turned to dust, yet that *very dust is pretious in Gods sight*. As the *death of the Saints*, so also *their dust is precious to God*. There is a twofold dust that God loves. Psal.116.15.

1. The *dust of Sion*.
2. The *dust of his Saints*.

First, The *dust of Sion*, Psal.102.13,14.

Secondly, *The dust of the Saints*. The golden Ore in the Mine is not so pretious to us, as this *golden dust* is to *God*. *Job* tells us, *That out of the earth comes the dust of gold*; but I may truly say, Job 28.6.

That in the earth there is *golden dust*, even the *dust of Gods Saints*.
Num 23, 10. As *Balaam* saith concerning the people of *Israel*, *Who can count the dust of Jacob, and the number of the fourth part of Israel?* So may I say, Who can sufficiently express the *love that God bears to the dust of Jacob*, and to the *bodies of his people, while in their graves?*
Rom. 8. 38. The Apostle tells us, *That neither life nor death is able to separate us from the love of God which is in Christ Jesus our Lord.* God loves the bodies of his Saints as well as their souls, and their bodies when turned to dust. That very dust is *part of Gods election*, (for God hath elected the bodies of his Saints unto eternal life, as well as their souls) and it is *part of Christs Redemption*, and the *Spirits Sanctification*. O what a comfort is this to a dying Child of God! Though all his friends will forsake him when brought to the grave (the Husband will leave his dear Wife, and the Children their dear Father) yet God will not forsake him, but go down to the grave with him, and the watchful eye of his providence will be over his dust and ashes. And as *Rispah* kept the
2 Sam. 21. 10. dead bodies of *Sauls* seven Sons, *and spread a Tent over them, so as the birds of the air could not hurt them by day, nor the beasts of the field by night.* So will *God* keep the dead bodies of his Saints, and spread the *Curtain* of his *protection* over them, and as he took care of them while they were in the *sepulchre* of their *Mothers wombe*, so he will also take care of them while they are in the *sepulchre of their Mother earth*. He that loved them in *Sepulchro uteri*, will love them in *utero Sepulchri*.

2. They that *sleep in Jesus* have this benefit by it, That *Christ* by his burial hath *sanctified* the grave, and *sweetned* it, and *perfumed* it, insomuch, that though in its own nature, it be as a loathsome prison, a house of rottenness, and a place of terrour; yet to a man *dead in Christ*, the nature of it is altered, and to him it is as a *soft bed*, wherein he is laid down quietly to take his rest, and there to remain asleep, free from all cares, fears, and troubles till the Resurrection of the dead. Though the grave in its own nature be a dreadful place, a stinking charnel-house, and a rotten prison to the wicked and ungodly, where they lye waiting for the *Great Assizes*; yet to the Children of God, Christ hath made it a *Magazin* and *Store-house* to keep their bodies safe till the great Resurrection. And he hath also made it a beaten and plain way to heaven. Christ Jesus himself went to heaven through the grave,

grave, and so must we and all the Godly. We must first put off the *rags of Mortality*, before we can put on the *robes of Immortality*. To a wicked man, the grave is a *thorough-fare to hell*, but to a man asleep in Jesus it is a *passage to heaven*, where Christ is. And if St. *Austin* was willing to go even *thorough hell* to *Christ* in heaven, much more may we be willing to go *thorough the grave* to him.

3. They that *sleep in Jesus* have this benefit also, That by their Union with *Christ*, and by the watchful *Providence of God*, there is a substance preserved, so as they are not utterly extinct, and annihilated by death, but something of their bodies remain undestroyed. There is nothing utterly, totally, and finally destroyed in a Child of God by death, but sin and misery. The *rotting* of the body in the grave is but as the *rotting* of the Corn in the earth, as the *Apostle* saith, 1 *Cor.* 15. 36. The Seed is cast into the earth, and there it dieth, and rotteth, but is not utterly extinct, but rotteth in the ground, that it may be quickned again: So the bodies of the Saints rot in their graves that they may be raised again, and *made like unto the glorious body of Jesus Christ*. And this is another reason why the death of a Child of God is called a sleep, because as a man asleep is not extinct, no more is he in the grave. There is a substance preserved, and as *David* saith of an afflicted righteous man, that *God keepeth all his bones, not one of them is broken:* Psal. 34. 20. So God keepeth the dust and ashes of his Children, so as they shall not be utterly and totally consumed.

Object. But is there not a substance preserved also in the bodies of the wicked?

Answ. It is true, Their bodies are not utterly destroyed, but remain, not by vertue of their Union with Christ, but by the *Almighty power of God as a terrible Lord, and severe Judge*, and remain, as in a prison, till the great day of Judgment, in which they shall appear before Christ, and then be condemned to hell. Happy were it for a wicked man if his body were annihilated by death, (as it were happy for a Traytor if he died in Prison, and escaped hanging.) But herein consisteth the difference between him and a man asleep in Jesus, A man out of Christ is not properly *preserved* in the grave, but rather *reserved* by the power of Christ to be afterwards tormented in hell: But a man in Christ is not only *reserved*, but *preserved* by vertue of his Union with Christ,

and *preserved* to enjoy Eternal glory with their souls at the Great Day of Judgment.

4. He that sleepeth in Jesus hath this benefit also, That though his *body* lieth rotting in the grave, yet his *soul* is all the while *in heaven*, where it enjoyeth the glorious presence of God, and of his Saints and Angels: I say, *his soul*, which is his best half, which is the *Man of man*, is in heaven. Indeed, his body, which is but as the *Box* and *Carkass*, is in the grave; but the *substance* and *Jewel* is in heaven.

Object. What benefit doth the body in the grave gain by his souls being in heaven?

Answ. It gains this double benefit:

1. If his *Soul* be in heaven, it is certain the *Body will come thither at last*: For it is but as the *shadow* to the *substance*, and if the *substance* be in heaven, the *shadow* will undoubtedly follow.

2. Though the *Soul* be in heaven, yet it can never be *perfectly* and *compleatly happy* till it be reunited to the *Body*. For God made the soul to be the *form* of the body, and to dwell for ever in it: And if it had not been for *Adams* transgression, the body and soul should never have been separated. This separation is the fruit of sin, and therefore the *soul in heaven* hath *appetitum unionis*, a desire to have this *breach made up*, and to be united again to his body, because he shall have a more perfect and compleat being with it than without it. The Scripture tells us, That it *waits for the redemption of his body*, and that it prayeth that *God* would *accomplish the number of his Elect*, that so they may again be joyned to their bodies, and have *Coronam perfectam & publicam*, a *publick* and *perfect* Crown of glory. The souls in heaven (saith *Bernard*) pray for their bodies in the grave; They are not like the *chief Butler*, who forgat *Joseph* when he was restored to his former dignity. They remember they have bodies still in the grave, which were *companions* with them in the service of *God*, in Prayer, and Fasting, and suffering affliction for *Christ*. And they know, that by reunion with them their happiness will be much increased; and therefore they cannot cease praying for them, and Christ will in due time come in glory to raise them up unto everlasting life.

Rom. 8. 23.
Rev. 6. 10.

A fifth benefit that accrueth to the body that is asleep in Jesus, is, That *Christ himself cannot be perfect* till it be raised from the dead.

dead. As a *natural body* cannot be perfect without all its members, no more can *Christ mystical*, as head of his Church, be perfect till every member of his body be glorified. Therefore it is said, *Eph.*1.23. That *the Church is the fulness of him who filleth all in all*, which is to be understood of that voluntary condition, whereunto *Christ* hath subjected himself in being the *Head* of the Body, that is, his Church. So that as a natural body is maimed and imperfect if the least member be wanting: So is Christ, *as Head of his Church, maimed and imperfect* till all the bodies that are asleep in *Jesus* be reunited to their souls, and received into glory for ever with Christ.

Lastly, The body by being *asleep in Jesus*, hath this great benefit, That though it *lieth rotting* in the grave, yet it *resteth in hope*. This was *Davids* comfort, *Psalm* 16. 9. *Therefore my heart is glad, and my glory rejoyceth, my flesh also shall rest in hope.* There is not a member of Christ, but when he is breathing out his last breath, may use *Davids* words with *Davids* comfort —— My heart is glad, my glory rejoyceth, and my flesh also (which is shortly to be put into the grave) shall rest in hope, in a foresold hope:

1. That it shall *rise again.*
2. That the *same body* shall rise.
3. That it shall rise by *vertue of its Union with Christ.*
4. That it shall rise to *glory everlasting.* And this leads me to to the third and last Doctrine.

Doctrine 3.

That Jesus Christ will raise the dead bodies of those that sleep in him, and raise them as their Head and Saviour, and bring them with him to Judgment, and then carry them into Heaven, where they shall be ever with the Lord.

All these particulars are comprehended in the words of the Text —— *God will bring with him.* But before he brings them, *he must first raise them.* The bodies of the Saints shall not alwaies dwell in the dust; therefore the Prophet *Isaiah* calls upon them to awake and sing, *Awake and sing, ye that dwell in dust.* A strange expression! Is there any cause of rejoycing for those who dwell in dust? *Yes*; *Awake and sing ye which dwell in dust*, for the *Earth* shall give up the dead which are in it, and the *Sea* also. As the *Whale* cast up *Jonah* on the shoar, so shall the *Sea* cast up her

Isa.26.19.

her dead. When *Jonah* was swallowed up by the *Whale*, one would have thought he had been utterly lost, yet *God* did but speak a word to the *Whale*, and he cast him on the dry land. The grave to an *Atheistical eye* is like the *belly of the Whale*; and an *Atheist* is ready to think, that the *Child of God* is utterly lost. But when the *Trumpet* shall sound, and the *Arch-Angel* speak the word, the While shall cast up *Jonah*; the Sea shall give up her dead, and the Earth also, for they are but *Gods Stewards*, unto whom he hath betrusted the bodies of his Saints, and when *God* calls them to give an account of their *Stewardship*, they will give in a most faithful account, and will not leave one body behind. They are but *tyring-houses* or *with-drawing rooms* for a while; they are but *sleeping-places*. And as a man when he goeth to sleep hopeth to awake again in the morning; So do the Saints of God fall asleep by death with a sure and certain hope of a Resurrection from the dead. So then, All that sleep in Jesus shall rise again.

And they shall *arise* with the *same bodies*, (the same for substance, though not for qualities) otherwise it were no *Resurrection*, but a *new Creation*. Christ tells us, *That all that are in the graves shall hear his voice, and shall come forth*. The Apostle tells us, *That this mortall body shall put on immortality, and this corruptible body shall put on incorruption*. This was *Jobs* comfort upon the dunghill, *That with those very eyes he should see his Redeemer*. And it cannot stand with Gods Justice, that one body should *sin*, and another be *condemned*, and one body *serve him*, and another be *crowned*. The same body then shall rise.

Joh. 5. 28, 29.

1 Cor. 15. 53.

Job 19. 27.

And rise by *vertue of its union with Christ*. This is hinted in the Text — *For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him*. By the same power by which Christ raised up himself, by the same power he will raise all that are by the Spirit united to him: For he is the *Husband* of his *Church*, and the *Husband* will raise his *Spouse*. He is the *Shepheard and King* of his *Church*, and the *Shepheard* will raise his *Sheep*, and the *King* his *Subjects*; and therefore he is called the *first fruits of them that sleep*. As the first fruits did sanctifie the whole lump: So by Christ's Resurrection all that die in the Lord are sanctified unto him, and assured of their resurrection by him. And it is said, *As in Adam all die, even so in Christ shall all be made alive*; that is, all that are in Christ shall be

1 Cor. 15. 20.

1 Cor. 15. 20.

be raised by the power of *Christ*, as their *Head*, and as their *Merciful Saviour and Redeemer*. If the *Head* be above the water, the *Body* cannot be drowned, but will rise after it. And let me add,

It shall *rise* after a *most Glorious manner*; *It is sown in Corruption, but it shall be raised in Incorruption. It is sown in dishonour, but it shall be raised in Glory. It is sown in weakness, but it shall be raised in power. It is sown a natural Body, but it shall be raised a spiritual body.* For Jesus Christ in his Incarnation assumed our Bodies, as well as our souls, and at his Death, suffered for us, in his Body, as well as in his Soul. Our Bodies are united to him, and Members of him, Temples of the Holy Ghost, and Instruments in his Service, as well as our Souls. And therefore he will glorifie our Bodies, as well as our souls, and make them like unto his own Glorious Body. It is impossible to set out all the Glory that God will bestow upon the bodies of his Saints, at the great Resurrection. *Eye hath not seen, nor ear heard, neither hath it entred into the heart of man to conceive* what God hath prepared, even for the bodies of those that love him. Some part of this Glory I have discovered already in a Funeral Sermon in Print, and therefore shall now forbear to mention it. 1 Cor. 15. 42, 43, 44.

The Bodies of the wicked shall come out of their *Graves*, as out of their *Prisons*, as so many *Malefactors*, to appear before an *Angry Judge*. They shall come out of their *Graves*, as the *chief Baker* did out of Prison, to be executed in Hell for ever. They shall rise with great Fear and Trembling, and shall call to the *Rocks and Mountains, to hide and cover them from the wrath of the Lamb*. But the Bodies of those who sleep in Jesus, shall rise out of their *Graves*, as out of their *Beds*, with great *Joy and Rejoycing*. They shall come out of their Graves, as *Jonah* out of the *Whales Belly*, as *Daniel* out of the *Lions Den*, as the *Chief Butler*, who came out of Prison, to be restored to all his former Dignities, and as *Joseph*, who after his Release out of the Goal, was made Lord of *Egypt*. So shall the Bodies of the Saints be raised out of their Graves, to be made *like unto the Angels*, and to have their Faces *shine like the Sun in the Firmament*, and to be crowned with everlasting Glory. Mat. 13. 43.

Now the *Dead in Christ*, thus raised, *Christ* will *bring with him*, at the great and dreadful Day of Judgment, and he will cause them

them to *sit with him in his Throne, as he sits with the Father in his Throne*, Rev. 3. 21. and he will advance them to be *Judges* of all the wicked and ungodly, and not only of wicked men, but of the *wicked Angels*; I say to be Judges, as coassessors with Christ, and *Approvers* of his Sentence. This is a high Preferment, not proper (as the Papists think) to the *Apostles*, and such who have *left all for Christ*, but *common* to all the Saints of God, who are such indeed and in Truth. I deny not, but that the Apostles shall have *eminentiorem Thronum*, a more eminent degree of Glory then other Saints. But yet this Honour of judging the world, is common to all Saints, to the least, as well as to the greatest. They that now are *judged and condemned* by the wicked of the world, shall one day, sit with Christ in his Throne, and *judge their Judges*. They that are now tempted, buffeted, and somtimes foyled by Satan, shall one day be Judges of him and all his Angels.

1 Cor. 6. 2, 3.

Now after the Day of Judgment is finished, Christ will carry up all that sleep in him, with himself into Heaven, where they shall be *ever with the Lord in perfect Happiness*. So much for the explication of the three Doctrines.

Use 1.

Let us not *mourn immoderately* for the death of our Godly Friends and Relations. This is the Use which the Apostle would have us to make. Mourn we may, but not as the *Heathen*, who have no hope. Let us remember, that the death of a Child of God is nothing else but a *comfortable* and *blessed sleep*; that he goes to the *Grave*, as to his *Bed*, and there lieth free (as a man asleep) from all Cares and Troubles, and at rest from all his Labours, that even while he is in the Grave, he is *asleep in Jesus*, and there continueth a Member of his Body; that his very dust is precious in Gods sight, and part of *Gods Election*, *Christs Redemption*, and the *Spirits Sanctification*. That by vertue of its Union *with Christ*, his body while in the Grave, is not *utterly extinct*, but there is a *Substance*, not only *reserved*, but *preserved*, to be raised to everlasting Glory. That Christ hath so *perfumed* the Grave, as that it is nothing else to him, but as a *Tyring-house*, and *withdrawing-Room*. In a word, that he lieth down in his bed till the Morning of the Resurrection, and then he shall put on

1 Thes 4. 13.

stolam

stolam immortalitatis, the Garment of Immortality, and his *vile body shall be made like unto the Glorious Body of Jesus Christ.* Let us comfort one another with these words: Let us not weep immeasurably for those from whom all Tears are wiped away, but let us consider their unspeakable gain. Death hath put an end to all their temporal and spiritual evils, and opened a door for them to everlasting Happiness.

Use 2.

Let these Doctrines serve as a *Precious Antidote* to all the people of God against the *fear of Death*, and *of the Grave.* Why should we *fear* that, which if it should not happen, we should be *superlatively miserable?* as the Apostle saith, *If we had hope only in this life, we were of all people most miserable*; And therefore when there was a Rumour spread concerning St. *John*, that he *should never die*, he himself, *Ch.*21.23. rectifieth the Mistake; *yet Jesus said not unto him, he shall not die.* As if he should say, God forbid I should be so miserable, as never to die. Though a man in Christ could live *for ever* in this world, and be alwaies *young*, *rich* and *healthful*, yet he would account himself most miserable, because while he is here, he is *absent from Christ*, who is *his Life*, and *from God*, who is his *Happiness*, and *full of sin*, which is his *greatest Burden.* And therefore as *Jacob* rejoyced, when he saw the *Chariots* which should carry him to his *Son Joseph*, so should the People of God rejoyce, when Death approacheth, which will *carry them to Christ.* And as God said to *Jacob*, *Fear not to go down to Egypt, for I will go down with thee, and I will also surely bring thee up again*: So, methinks, I hear God saying to all his Children, *Fear not to go down to the House of Rottenness, for I will go with you, and tarry with you, and watch over your dead Ashes with the eye of my Providence, and will surely bring you out again, and raise you unto Eternal Glory.*

1 Cor. 15. 17.

Gen. 46. 4.

Let us not look upon Death, as presented unto us in *Nature's Looking-Glass*, but as it is set down in a *Scripture-dress.* Nature presents Death in a terrible manner: The Philosopher cals it, *of all terrible things, most terrible.* *Job* cals it the *King of Terrors*, It is terrible three manner of waies.

Job 18, 14.

1. Because it is a *Separation* between *two dear and ancient Friends, the Soul and the Body*, who having lived long together,

are very loath to part asunder. There is nothing more contrary to Flesh and Bloud, then the separation of the one from the other.

Rom. 6. 2. Because it is the Fruit of sin. For the *wages of sin is death.* Had *Adam* never sinned, we never should have died; *By one man*

Rom 5. *sin entred into the world, and death by sin,* and this makes it terrible.

3. Because of the *After-claps of Death.* For *after Death comes*

Heb. 9. 27. *Judgment,* and after Judgment, everlasting Salvation, or everlasting Condemnation. This makes Death very terrible to those who have the guilt of sin upon them unrepented of, and who are under the just fear of Everlasting Burnings, and indeed to all men out of Christ, death is of all terrible things most terrible, as you shall hear in the next Use.

But to you that are in Christ, the *sting of death* is taken away, and it is become of *all desirable things, most desirable*; It is πολυ

Phil. 1. 23. μαλλον κρειττον, as the Apostle saith; It is *much far better.* It is nothing else but a quiet and placid sleep; a putting off our cloaths and going to bed till the Morning of the Resurrection. Therefore *Austin* saith, *That a Child of God should be as willing to die, as to put off his Cloaths,* because Death is nothing else to him, but a putting off of his Body (which is *Anima Vestimentum*, the souls Garment) and a departure from Misery to everlasting Happiness, a letting the *Soul*, as a *Bird, out of the Cage of the Body, that it may flee to Heaven.* Death to a Child of God is the *Birth-day of Heavens Eternity*, a putting off of its *Earthly Tabernacle*, and a going to *a House made without hands, eternal in the Heavens.* It is an *uncloathing of himself, that he may be cloathed upon with his House which is in Heaven.* It is a going to his *Fathers House*, where he shall enjoy perfect and perpetual Happiness.

Mors piorum est Natalis vitæ æternæ. Obstetrix vitæ melioris, Profectio ad Civitatem Dei. Janua ad vitam æternam. Porta Gloriæ, Medicamentum Immortalitatis.

There are 10 Springs and Fountains of Consolation to a true Saint against the fear of Death.

1. When he dieth, though his *Body* be laid in the Grave, yet his *Soul* is immediatly received up into *Heaven*, his *best part* is at the Instant of Death blessed and happy.

2. His Body at death doth not die, but only *sleepeth* (as Christ said of dead *Lazarus*) and is at rest, and is *asleep in Jesus*, even while it is in the Grave, and is part of that man who is a *Member of Christ*, and under the *Care and Love of God.*

3d. His *Soul*, though it be in *Heaven*, can never be *perfectly* and

com-

compleatly happy, till his Body be joyned to it.

4. *Christ himself*, as he is the *Head of his Church*, can never be perfect till his Body be raised from the dead, and crowned with a Crown of Glory.

5. Christ hath conquered Death for him, he hath not only sweetned and sanctified it, but conquered it, according as it was fore-prophesied, —— *I will ransom them from the Power of the Grave, I will redeem them from Death; O Death I will be thy Plagues; O Grave I will be thy Destruction.* He hath *led Captivity Captive*, and death is one of those Captives, as well as the Devil. He hath *disarmed* Death, and taken away the *Sting* of it, so as to a man in Christ, death is a *Serpent* without a *Sting*. It is like the *Viper* which skipt upon S. *Pauls* Hand, which did not at all hurt him. It is like the *Brazen Serpent*, which though it had the shape of a Serpent, yet it had not the *Nature* of it, but was a *healing*, not a *stinging* Serpent. So is death to a Child of God. It is so far from hurting of him, that it is now by *Christs* death, become his greatest Advantage, and he may triumph over it, and say with the Ap. *O Death, where is thy Sting? O Grave, where is thy Victory? the sting of death is sin, and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

Hos. 13.14. Isa. 49.25. Eph. 4.8. Acts 28. 1 Cor. 15.55, 56, 57.

6. There is this Spring also of Consolation against the Fear of death, because he that hath an Interest in Christ, cannot *die suddenly, though he die never so suddenly*, that is, though he die never so *suddenly* in regard of *time*, yet he can never die *suddenly* in regard of *Preparation*. For he is alwaies *habitually fitted*; and prepared for Death, he is justified by Faith, and sanctified by the Spirit, and is above the hurt of damnation: *For there is no Condemnation to those that are in Christ.* He hath not his Graces to seek, when he comes to die, which is no little Happiness.

Rom. 8.1.

7. He can never *die miserable, though he die never so miserably.* Though he die upon a Dunghil, or in a Goal, or upon the Gallows, or at a stake, wheresoever, and howsoever he dies, he dies happily. For so saith the Apostle, *Blessed are the dead which die in the Lord.* They are blessed, though they die upon a dunghil. Though *Stephen* was stoned to death, yet he died happily; for while he was stoning, he saw the *Heavens opened, and Christ ready to receive him.* Though *Lazarus* was starved to death, yet he died *blessedly*, because the *Angels carried his Soul into Abrahams*

Rom. 12.13.

Bosom. Though *King Josiah died in War, yet he died in peace.* A man in Christ dieth in the Arms of *Christ*, and though he dieth never so miserably, as to his outward condition, yet he may sing a *Nunc dimittis* with old *Simeon*, *Lord, now lettest thou thy Servant depart in peace, for mine eyes have seen thy Salvation.*

2 Kings 22.20.

Luke 2. 29,30.

8. There are 3 *Expressions* which the Scripture useth concerning death, which are singular Fountains of Consolation against the Fear of it.

1. The *Apostle S. Peter* cals it ἔξοδος, 2 *Pet.* 1.15. *I will endeavour that* μετὰ τὴν ἔξοδον *after my Decease*, &c. Death is nothing else, but an *Exodus* out of *Egypt*, unto our Heavenly *Canaan*. It is not a *dying*, but a *Transmigration*, a passage from the Valley of death into the Land of the Living.

Mors non est exitus, sed transitus, non obitus, sed abitus.

Mortui non sunt amissi, sed præmissi, Cypr. de Mortalitate.

Profectio est quam putas Mortem. Tert. de patientia.

2. The *Apostle S. Paul* cals it Ἀνάλυσις, *Phil.*2.23. *I desire to be dissolved*, εἰς τὸ ἀναλῦσαι, that is (as *Grotius* interprets it) That my Soul may return to God from whom it first came. Others say, It is a Metaphor taken from *Mariners*, who are said to *loose* from the Haven, when they depart from the shore. Death is nothing but a *hoysing up of Sayl* (as it were) *for heaven.*

3. Old *Simeon* cals it Ἀπολύσις, *Now Lord lettest thou thy Servant depart in peace.* The Greek Word signifieth a *Release*, and *dismission out of prison.* Thus it is taken, *Acts* 16.35, *Acts* 5.40 *Luke* 23.17. And it holds forth these two Lessons.

Luke 2. 29.

1. *That the Soul is in the Body as in a Prison.* Therefore the Greek Words for the Body, are σῶμα quasi σῆμα, Ἅμα & Νω, *vincio.* And *Petrarch* saith, *That he that glorieth in the strength of his Body, glorieth in the strength of his Prison.* And when *Plato* saw one of his Scholars overcuriously pampering his Body, he said to him, *What do you mean to make your Prison so strong?* The Soul is in the Body as in a Prison, in 3 Respects.

Qui gloriatur in viribus corporis, gloriatur in viribus carceris.

1. *Because the Soul is hidden in the Body, as a man is hidden in a Prison.* As *Plato* saith of Vertue, *That if a man could see it with corporal eyes, he could not but love it.* So may I say of the Soul; *If a man could see the Beauty, Glory and Excellency of it, he could not but admire it, and highly value it.* But it is hidden in the Body as in a Prison.

2. *Because the Soul is hindred by the Body*, and that Three waies.

1. It is *hindred from Heaven.* For whilst we are in the body,

body, *we are absent from the Lord*, and we cannot be with Christ, till we be dissolved. And this is truly a Prison wherein a man is absent from his best Friends and Acquaintance.

2. It is *hindred from Heavenly Operations.* For the Body takes up all the time from the Soul; as the *Lean Kine of Pharaoh devoured the fat*, so the Provision for the Feeding and Cloathing of the Body, eats up the time that should be spent about the Soul. It is with the Soul and Body, as it was with *Abraham* and *Lot*. *Abraham* had his Cattel and his Servants, and *Lot* his, so that the Country was too narrow for them. So the *Soul* hath her work, and the *Body* his, and there is hardly time enough for both; so as the one must needs hinder the other, and they never will be well till separated. The Cloath is too short to cover them both. And this must needs be a great Bondage when the *Handmaid* shall be preferred before her *Mistress*, *Hagar* before *Sarah*.

3. It is *hindred in all its Heavenly Operations.* For the Body weigheth down the Soul. As a *Bird that hath a stone tied to its Leg, is weighed down that it cannot fly aloft.* So is the Heavenly Soul in the best Christian depressed by the Body, that it cannot mount aloft in Prayer and other Holy Exercises. The Soul and Body are like a *pair of Scales*, the more the one is up, the more the other goeth down. As *Sauls Armour was a Burden to David*, so is the Body to the Soul. The Body is quickly tired in the Service of God. *The Spirit is willing, but the Flesh is weak*, like a strong man upon a Jadish Horse, *&c.*

3. Because *the Soul is defiled by the Body, as a man in a Nasty Prison.* God gave man a *Heavenly Soul*, and an *Earthly body*, that the *Heavenly Soul* might lift up the *Earthly Body* towards Heaven: But now it fares quite contrary. *Our earthly Bodies* have weighed down our *heavenly Souls*, and made them earthly and sensual. *Tamdiu versata est Anima in Tabernaculo, ut ipsa versa est in Tabernaculum.* The Soul hath lived so long in a Body of flesh, that it is (as it were) fleshified, and bodified. The Soul looks through an *eye of flesh*, and every thing seems fleshly to it. It is diverted by the

Body.

Body *from its true End.* The true End of the Soul is to know God, to love, fear and serve him. But the body diverts the Stream, and turns the Soul to serve men, and to provide for back and belly. And therefore it may fitly be called the Souls Prison.

2. It holds forth this Lesson also, *That Death is the Souls Goal-delivery.* It is the *letting of it loose from its Bonds and Fetters.* It is a setting it at Liberty, like a *Bird* escaped out of a *Cage.* Now *Lord let thy Servant depart*; that is, be *set at liberty* from the prison of my body.

9. There is this Comfort also against the fear of death, That *Jesus Christ is gone to heaven on purpose to prepare a place for the dead bodies of his Saints, and he will come again, and raise them up, and take them to himself, that where he is, there they may be also,* John 14. 2,3. Therefore he is said to go into Heaven as a Forerunner, *Heb.6.20. Whither the forerunner is for us entred.* Now a *forerunner* supposeth some that are to follow. Christ is entred before, to take up *Lodgings* for all that are *asleep in him,* and hath (as it were) written their several Names upon their several Lodgings, as is intimated, *Heb.12.23. To the Church of the first-born, which are written in heaven*; and keeps them empty till they come to Heaven to fill them, as is hinted, 1 *Pet.1.4.* – *Reserved for you in heaven.* Therefore we are said *to sit with him in heavenly places,* because he went up to take possession of it for our use, and benefit, and sits there in *our Nature,* and as *our Head,* not as a *private Citizen of Heaven,* but as a *Representative* of all the *Elect of God,* and will ere long come down, and take them up to himself, and so they shall *ever be with the Lord.*

10. The last Spring of Consolation against the fear of death is, That *Death will put a perfect and perpetual end to all his Miseries, whether spiritual or corporal* (as I have shewed) *and open a door to infinite and unexpressible happiness for ever and ever.*

Let these ten Considerations be made use of, as *precious Antidotes* against the slavish fear of death.

Use 3.

The woful and miserable condition of those, who die in an *unregenerate condition,* in their *sins unrepented on*, and whose bodies lie

lye in the grave *but asleep in Jesus*, but *asleep in sin*; to these men death is of all formidable things most formidable. It is a most *cruel, biting, and devouring Serpent* with eight *Stings*.

1. To a man out of Christ, *death puts an end to all his outward contentments*, to all his riches, honours, and pleasures, to whatsoever a wicked man accounts his *Heaven, and his happiness*; and this must needs be as a *stinging Serpent* to him. We read of *Micah*, that when the men of *Dan* stole away his Gods, he followed them crying, and they turned back, and asked him *what aileth thee?* he answered, *ye have taken away my gods*, &c. and *do you say to me, what aileth thee?* When a wicked man dies he looseth all his *Gods*, For he maketh his riches, honours and pleasures *his gods*, and no wonder the memory of death is so bitter to him. Judg. 18. 23, 24.

2. It *deprives him of all his hopes*. For when a *wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth*. The righteous hath hope in death. His Motto is, *Dum expiro, spero*. But a wicked mans hope perisheth at death, and *gives up the Ghost*, Job 11. 20. His Motto is *Dum expiro, despero* Death puts an end both to his Job 11. 7.

Earthly } and } Heavenly } Hopes.

1. To his *earthly hopes* A wicked man builds Castles in the air, and promiseth great matters to himself, and saith, as the Rich man, *Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry*. But God saith to him. *Thou fool, this night thy Soul shall be required of thee: then whose shall those things be which thou hast provided*. Death dasheth all his earthly hopes; and that which is worse, Luke 12. 19, 20.

2. Death *dasheth all his Spiritual and supernatural hopes*. A wicked man is ready to nourish in himself a presumptuous hope of Heaven, and doubts not but that he shall be saved; but when he comes to die, all his *hopes of Heaven perish*, and are as a *Spiders web*, easily swept away, *Job* 8. 14. The *Lord rejecteth his vain confidence*, Jer. 2. 37. Now this is a misery above expression, for a man to be *disappointed of his eternal hopes*.

3. *Death puts an end to all the sweetness, pleasure and profit that is in sin*. There are two things in the Serpent, sin. The *speckled*

back,

black, and the *sting in the tail of it*. The *pleasures of sin for a season*, and the *eternal pains attending it*. A man out of Christ while he is alive and in health, sucks out the carnal sweetness that is in sin, it is as honey to his mouth. But when death comes, the sweetness of sin vanisheth, and nothing remains but the sting and torment of it. Even as a Thief, as long as he is unfound out, lives merrily upon what he hath stolen, but when he is found, and cast into Prison and condemned to be hanged, then he feels nothing but bitterness and sorrow. So it is with a wicked man; As long as he is in health and in prosperity, he takes great delight and content in sinning, but when he comes to be attached and arrested with Death, then the misery and cursedness of sin appears before him. Then he begins to say, *Where is all the carnal pleasure I once took in my sinfull courses?* Nothing now remains but the *Sting*. *Momentaneum quod delectat, æternum quod cruciat.* That which *delighted* me was but *momentany*, but that which will *torment* me, is *eternal*.

4. Death must needs be a stinging Serpent to a man out of Christ, because *it puts Conscience into office to wound and torture him*. The great design of a wicked man in health is to blind, or bribe his Conscience; but death puts it into office, and sets it on his proper Throne; and Conscience once awakened becomes a *biting Serpent*, and a *gnawing worm*, never suffering him to be at rest night nor day. Sin is like a *piece of wood*, which while it is in the water seems very *light*, floating on the top of it, but when it comes to the *shoar*, ten men can hardly stir that, which one man before might have carried which way he listed. While a *wicked* man is in *health* and in *prosperity*, his sins seem *light* to him, but when he comes to the *shoar of Death*, then they begin to be heavy, then *Conscience*, like a *Mastive Dog*, flies in his face, and his *sins* appear in their *ugly colours*, with all the aggravating circumstances, and *sting* him exceedingly.

5. *Death puts an end to Gods patience, to the day of grace and mercy, and to all the means of Salvation.* For there is no repenting in the grave whither we are going. This life is a day of grace and Salvation. Now *Ahashuerosh holds forth his golden Scepter*. Now the *Hour-glass of patience is running*, the *drawbridge is let down*, and the *white Flag* of mercy is hanged out; but when Death comes, the *white Flag* is taken down, the *Hour-*

glass

glass run out, the *Draw-bridge* taken up, the day of grace and patience at an end. *Et qui fluvios sanguinis nunc dabit guttam aquæ in Inferno negabit.* And he that will now give us *rivers of his blood* to wash away our sins, will not in Hell give us a *drop of water.*

6. A man out of Christ hath also this unhappiness, that *whosoever he dieth, he dieth suddenly, though he die never so leasurely.* Suddenly in regard of *preparation*, though not in regard of *time*, For he dieth like the *Foolish Virgins*, having his *Oyl* to buy, his *graces and evidences* for Heaven to get, which is no little misery. For Death is a time of *spending*, not *getting*, whether you consider the Soul, or the Body. And as that man is in a sad condition, as to his outward estate, that hath laid up nothing in health to maintain him in sickness; So he is in a sadder, as to his eternal estate, that is unprovided at Death of a *Stock of Grace*, and *Scripture Cordials.* This man dieth suddenly though he die never so leasurely.

7. He dieth *miserably, though he die never so happily*; though in his bed, and in his old age; though buried in great pomp, yet dying in his sins he is cursed at death, and cursed after death.

8. Lastly, and especially, because *Death opens a Door to endless and easeless miseries.* It is *gaudiorum finis & malorum omnium principium*, The end of all his joy, and the beginning of all his misery. If Death were an utter extinction, and annihilation it were not so terrible; but herein is the terrour of it, because it lets the *Soul* out of the *Prison* of the body, to go to the *everlasting Prison of Hell.* Death is *Gods Sergeant* to *arrest* a wicked man, and after *arrest* to *carry* him to the *Judge*, there to receive the sentence of Condemnation, and after that to be delivered over to the *Gaoler*, to be *carried to the fiery Prison of Hell, there to remain for ever.* It deals with every wicked man as it did with *Dives*, it carrieth him a *Tenebris ad Tenebras*, from the darkness of sin, to the darkness of Hell. All these particulars shew unto us the woful and miserable condition of those who die out of Christ.

Use 4.

Let us all *labour so to live*, that when we come to die, we may

be sure to *sleep in Jesus*. For all the ten forementioned Fountains of consolation, against the fear of Death, belong only to those who sleep in Jesus.

Quest. *What must we do that we may be made partakers of so great a happiness.*

Answ. We must *do two things.*

1. We must *labour to get into Christ while we live*, and we shall be sure to die in Christ when we die, and sleep in him when in the grave. We must make it not our Παρεργον, but our Ἔργον, not our *ultimum*, but our *primum quærite*. Not our last, but our first and chief work to get out of the *Old Adam* into the *New Adam*, out of the *root of abomination*, into the *root of acceptation* by a *Christ-appropriating Faith*. For it is the great office of justifying Faith ἐδοποιεῖν καὶ ἁρπάζειν τὸν Χριστὸν (as *Chrys.* saith) to bring us into the possession of Jesus Christ. We must be willing to part with all our *goodly Pearles* to buy this *Pearle of price*. We must *account all things but dung and dross* (all creature excellencies, all Church-priviledges, and all civil righteousness) and *suffer the loss of all things that we may gain Christ.*

2. We must labour to get a *Death-enduring assurance of our interest in Christ*. The reason why many of Gods children are so unwilling to die, is, because they do not know their title to Christ, and the happiness of those that die in him.

Before *Old Jacob* knew his Son *Joseph* to be alive, he received no comfort by his being alive. Before *Mary Magdalene* knew the person with whom she discoursed to be Christ, she was not revived by discoursing with him. Before a child of God knows that Christ is his, and hath purchased Death for his great advantage, it is impossible for him to embrace it with comfort. This then is the second work of every good Christian, and the work of his whole life to get a *Tribunal proof assurance of his being in Christ.*

Quest. *How may a man know that he hath an interest in Christ?*

Answ. By three Texts of Scripture.

1. By 2 *Cor.* 5. 17. *If any man be in Christ he is a new Creature.* He that is inwardly and outwardly renewed (renewed in every part though imperfectly in every part) may assure himself of his interest in Christ.

2. By *Rom.* 8. 1. *There is no condemnation to them that are in Christ*

Christ Jesus, who walk not after the flesh but after the Spirit. A man may have *flesh in him*, and yet *be in Christ*, but he that *walks* after the flesh and makes provision for it, to fulfill the lusts of it hath no share in him. But he that walks after the Spirit, and is led by the Spirit, and is spiritually minded, may be assured of his interest in Christ.

3. By *Gal.* 5. 24. *They that are Christs, have crucified the flesh, with the affections and lusts.* They that make it their work to crucifie not only the flesh, but the affections and lusts of it, and are alwayes crucifying and mortifying it, are in a Gospel-account esteemed as crucifiers of the flesh, and do crucifie it (*desiderio & conatu*, though not *actu*) in their *desires and endeavours*, though they cannot while in the body perfectly subdue it; and may be confident that Christ is theirs, and they are Christs, and that Christ Jesus shall be to them in life and death advantage.

THat you may be the better encouraged to make it the work of your whole Life, to *gain Christ*, and an *Assurance* that you have gained him; let me set before you the example of this *excellent Lady* (the *Lady Anne Waller*) for whose funeral we are here met this night. Of whom I may truly say as *Nazianzene* * of his *Sister Gorgonia*, That we need not fear lest we should exceed in praising her too much, but rather lest we should be deficient in praising her too little. It is not my custom to speak much in commendation of the Dead; But something I must crave leave to speak at this time, not so much for her *commendation* (for she hath no need now of our *Eulogies*) but for our *imitation*.

Ὥστε ἃ τοῦτον φοβοῦμαι φόβον μὴ τὴν ἀλήθειαν ὑφορῶμεν μᾶλλον, ἢ τὴν νύττουσαν τῆς ἀληθείας ἐλλείπωμεν.

I shall not at all mention her birth and noble extraction, nor meddle with any thing that concerns her in her natural and civil capacities; but only speak something about her Piety and Godliness; which indeed is the truest Nobility. She was (as *Saint John* stiles the *Lady* to whom he wrote his second Epistle) an *Elect Lady*; whether you take *Elect*, for a choise and pretious Lady, or for *one who was elected by God from all eternity unto*

life everlasting: She was one who made *Religion her business*, not (as some Ladies do) her *Idle hour*, but *her daily labour*: One who sought *first the Kingdom of God and his righteousness*, making it Her care to *walk before God in truth and uprightness of heart*, and to keep a *Conscience void of offence both towards God, and towards man*. She was *early converted to Jesus Christ*, and that she continued stedfast in Faith and Holinesse to her lives end, appears by these following Demonstrations.

SHE WAS

1. *A diligent attender upon Gospel Ordinances, delighting much in the House of God, and preferring the Word of God above her appointed food.* A constant *Writer of Sermons*, and wrote them in her *Heart* as well as in her *Book*, and her life was an *exact Commentary* upon the Sermons she heard. She hath a *large Book in Folio written with her own hand, wherein under several Heads of Divinity, she hath registred the Observations of her reading both out of the Scriptures* (which were her delight) *and out of the Writings of our best Divines, and out of her own experiences.*

2. *Very conscientious in observing the Lords Day.* Her custom was after Sermon both in the Morning, and Afternoon to retire into her Chamber, and to call before her her maid-servants, and such boyes as served in the House, to give account what they had heard; helping their memories wherein they failed, clearing up the sense of what was delivered, wherein it might seem obscure unto them, exhorting and pressing them to be doers of the Word, and not hearers only, concluding all in Prayer with them.

3. *Very careful in receiving the Sacrament of the Body and Blood of Christ* every Moneth, if she were not hindred by indispensable necessity. And in her preparation thereunto she was most diligent. For help herein she had made a *Collection of the best Rules and Directions* she could get *about that* Subject.

4. *Taught of God not onely notionally, but experimentally to live by Faith.* For she met with many trials in her outward estate, both when a Wife, and when a Widdow. But by Faith in Jesus Christ, she was more than Conqueror over them all.

5. *Frequent*

5. *Frequent and constant in her private Devotions*, both in praying, reading and meditating at set hours.

6. *A fixed Star in the Firmament of Gods Church*, not like a little Child tossed to and fro with every Wind of doctrine, but rooted, built up, and stablished in the Faith, and in the Orthodox Truths of Christian Religion.

7. *Abundantly charitable to all in want and necessity*, especially to such who *feared God*, and had his *Image* upon them. Yea she was ready (as the Apostle saith) even above her ability, to distribute to the Necessities of the Saints. For being advised by a Friend, (who well approved of her Gracious temper and frame of Spirit) to take care of her self, and to remember her debts, and other occasions she had to discharge, she did with much Affection and tears (*That she could not eat her Bread with comfort, while the Servants of God were in hunger and nakedness.*

8. *A Lover and Honourer of pious and painful Ministers.* Upon the Close of the Late unhappy Wars, so soon as she had a Liberty to return to her Estate and place of Abode near *Oxford*, and when her Estate (through the Calamity of those times) was at a low ebbe, the first thing she did, was more then she could well do, her poverty abounding unto the Riches of her Liberality) to provide and maintain at her own cost (in effect) a preaching Minister there (the poor old Incumbent being superannuated, and unfit to serve the Cure, though he received the Profits of the Place.) Upon her remove from thence to her *Husbands* Habitation, immediately after she was settled there, she fell to work again, and set up a Lecture in the *Parish*, which was continued by the *ablest Ministers* thereabouts, until it received interruption by the Troubles which befel her *Husband*. This good Affection to the advancement of the *Gospel, and Gospel-Ministry*, she testified in her last Will, by a *Legacy* of a considerable sum to be distributed to poor Ministers.

9. *Of a publick Spirit*, not to be numerated amongst the sinners, but mourners in *Sion*, for the sins of *Sion*. She was one that *sought the welfare of the Israel of God*, and was as solicitous and thoughtful about the Concernments of Christ and his Gospel, as about her own, if not more then her own.

10. *A very prudent Dame*, a Credito her Profession, of very *good Understanding and Judgement* in the things of God, and by her

wise-

wise and Christian Counsel, to comfort, and build up others; which she frequently did, insomuch that many have blessed God for the Advice they received from her.

11. *Eminent in the Discharge of all Relative Duties* (in the conscientious performance of which, the power and Beauty of Godliness doth especially consist.)

She was careful to keep up the observation of *Family-duties twice a day*, and of *catechising the Children and Servants once a week*, commending those who were forward; admonishing and reproving those that were tardy and averse, and imposing little Penalties upon them, payable to the poor, and by all the waies she could, endeavouring to win them to the Service of God.

As a *Daughter*, she was very *obedient* to her *Parents*, insomuch that her *Mother* did once publickly say, a little before her death, *That she was the Child who did never disobey or displease her in all her Life.*

She was an excellent *Mother*; bringing up her *Children* in the Nurture and Fear of the Lord, and walking before them as an Example of Piety and Humility.

As a *Mistress*, she was wonderful diligent in training up her Servants in the waies of God; insomuch, as that she was a means of the *Conversion of two of them*; one of them *acknowledged it upon her Death-bed*; the other yet living (a sober Christian) will *confess the same.*

She was *excellent and transcendently eminent in her Relation as a Wife*, insomuch that her Husband saith of her, as the Wise man of the Virtuous woman, *That her Price was far above Rubies, that his heart did safely trust in her, that she did him good and not evil all the dais of her life, that she stretched out her hand to the poor, yea she reached forth her hands to the needy. That she opened her mouth with wisdom, and in her tongue was the Law of kindness; that her children rise up and call her blessed, her husband also, and he praiseth her*, and saith, *many daughters have done virtuously, but thou excellest them all. Let her own works praise her in the gates.* The Truth is, she was a *Lady of ten thousand*; and they that knew her intimately, will confess that I do not *hyperbolize*, and they that knew her not, will I hope, believe that I dare not (standing in this place, as *God's Ambassador*) give *flattering titles*, *for in so doing, my Maker would soon take me away.*

Job 32. 22.

12. And

12. And lastly, *as she lived, so she died*, she lived *holily*, and died *happily*. Her last sickness was long and violent, wherein, though she was never heard to *let fall one word unbecoming the mouth of a blessed Christian*, yet she would often charge her self for complaining, though inforced thereunto by the extremity of her pains. But yet in the midst of all her Anguish, she *ceased not to testifie her Faith in God through Christ, as her only Anchor-hold and supportation*, exhorting with a *powerful sweetness* those about her, and her relations when they came to her, to make sure of that Interest, and to apply themselves to the Service of God with all faithfulness and diligence, which was that that would bring them peace at last.

Towards the end of her Sickness, she took occasion to speak to some Friends that were about her Bed, touching an *unhappy difference* between her *Husband*, and one of his *Sons* (wherein she had been most injuriously defamed, as a person that had done ill Offices between them, and contributed Fuel to that Flame) professing in the *presence* of that *God* before whom she was to make her Account, that she was *innocent* from the thought of such an *Offence*, and that no carriage of his, had ever so far transported her, as to make her to *desire*, much less to *endeavour* any thing that might be to his prejudice. And that she desired his good and welfare, with the same heart, as if both he, and the rest of the Children had been all her own. (I give you her own words.) The day before her death, she *challenged her Husband to speak*, whether she had ever instigated him against his Son, or done any thing to keep up that difference. And he did then (as in the presence of God) clear her, and avow this Truth, *That she had many times made his peace, and brought him to a reconciliation with him (once with Tears) but never had done him any ill Office.*

One thing I must add of mine own knowledge; That this *Excellent Lady* was much troubled in her life time with the *slavish fear of death*. I told her then out of mine own frequent experience, that they that were so much afraid of *death*, while living, and thereupon, were *careful to prepare for it*, would be *free* from the *fear of it* when they came to die. And it happened accordingly: For though she had not those *ravishing Joyes* which some sometimes have, yet she had such a *Calmness* and *quietness of mind, and peace of Conscience*, that she *could chearfully and most willingly surrender up her soul into the hands of her Redeemer.*

In the last day of her sickness, it pleased God in some measure to

allay,

allay the extremity of her Pains, and to afflict her only with *shortness of Breath* (which increased upon her to her last) but her understanding was clear, and her Speech free a few moments before her Departure. She *continued throughout the day in an admirable composed, quiet and serene frame of Spirit*, and wholly gave her self to *glorifie God*, and to exhort all others to do the like, and to give up themselves to his Service.

A Reverend Minister coming to visit her, she entertained him with a chearful Aspect, and desired him, to *search and examine her heart, what way of wickedness he could find in it, and pressed him to deal freely and plainly with her, and not to spare her.* (I deliver her own expressions) His discourse was comfortable to her. She complained of the *sinfulness* of her *Nature*, and the *wickedness* of her *heart*, but still with a *Confidence in the Merits of her Saviour, upon whom alone she rolled her self.* After that, she desired him to *pray* by her; which he did, and she heard him with an *unmoveable stilness* and *Attention*, giving him thanks when he had done. She continued in the same *Heavenly Temper* with many *Gracious Expressions*, until about eight of the Clock that night, and then finding (as we had reason since to suppose, though she made no shew of it) that her death was approaching, she requested the *minister to pray by her again*; he happened to be something long (though contrary to his Intention) when towards the latter end, she made a sign unto him, which he taking notice of, and thereupon concluding, she said, *I thank you Sir, and forthwith bowing down her head, within a few Minutes delivered her blessed Soul into the hands of her heavenly Father.*

Thus she *lived*, and thus she *died*, and thus being *dead*, *she yet speaketh*; and now is gone to that place where she hath no more need of *Prayers*, but all her Prayers are turned into *Hallelujahs*. The Lord give us Grace so to imitate her holy Life, that when we come to die, we may *die in Christ*, and when layed in the Grave, may *sleep in Jesus*, and in the Great Resurrection, may both in Body and Soul be taken up into Heaven, to be for ever with the Lord in perfect Happiness, *Amen.*

FINIS.